MEMOIRS

OF

CAPTAIN ROGER CLAP.

Relating some of God's remarkable Providences to him, in bringing him into New England; and some of the Straits and Afflictions, the good People met with here in their Beginnings.

AND

Instructing, Counselling, Directing, and Commanding his Children and Childrens' Children, and Household, to serve the Lord in their generations to the latest Posterity.

Heb. xi. 4.——*He being dead, yet speaketh.*

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TO THE

NEW ENGLAND READER.

UPON *my searching for materials for our chronology, the* following piece *with others coming to hand ;** *I cannot but think it worthy of the publick view. Not that I suppose it will please the eye of the politer world : but because it gives a strong and lively image of the extraordinary pious spirit and design of those* English people, *who first came over and dwelt in this* Indian wilderness ; *and in every serious mind cannot but raise a veneration for them, and a pleasure to review their bright examples.*

The author *was one among them ; an eye-witness of the things he writes of ; and by the publick and continued esteem his country paid him in his day, his testimony comes with power upon us ; and the style so plain and natural, that in the reading, it seems as if we came over with him, and were living in those pious times.*

He shows the mighty spirit of love to God *and zeal for his* instituted worship *that moved and wrought in our predecessors : how heavenly-minded, how humble, and how contented under all the straits and difficulties of a new plantation, at so great a distance from any human succour.*

He was desirous that God *should have the glory of his providence, in bringing him with so many pious people into this hideous land, in preserving and supplying them, increasing, prospering, and working wonderful salvations for them. And he was greatly concerned that* posterity, *and especially*

* The manuscript, in the hand writing of Capt. Clap, was presented to the Rev. Mr. Prince by Mr. James Blake, jun. of Dorchester, who furnished also the particulars which form the Appendix.

his own, should both know *these things, and* walk *in the good ways of their forefathers: to this he therefore most pathetically charges and commands them; warning them of evil, and relating his own experience for their direction and encouragement.*

The account subjoined *is drawn by another hand; and thought adviseable to be published also; that his offspring may know the religious ancestor from whom they come, and their awful obligations to fear and serve the* God *of their fathers.*

And on this occasion, I cannot but recommend to our grave and pious heads of households, *the useful practice of* leaving in writing *their solemn charges to their posterity: that when the parents speak and live no more on earth, their children after them may frequently review both their examples and instructions, and preserve them better in their minds. I cannot but think that this, with the divine blessing, would be an happy method of preventing the declension of many families, and of keeping alive the things that remain among us, and are ready to die. And methinks, as every pious* father *would in a lawful way desire to speak to his children after his decease; he can do no less for the preservation of the life of religion, and for the souls of his surviving offspring. His oral counsels are too like the wind, which quickly passes: but impressed in written monuments, remain to excite them every day; and if neglected, to witness against them.*

T. PRINCE.

Boston, Aug. 16, 1731.

CAPTAIN CLAP'S

MEMOIRS, &c.

I THOUGHT good, my dear children, to leave with you some account of God's remarkable providences to me, in bringing me into this land, and placing me here among his dear servants, and in his house, who am most unworthy of the least of his mercies. The scripture requireth us to tell God's wondrous works to our children, that they may tell them to their children, that God may have glory throughout all ages. Amen.

I was born in England in Sallcom, in Devonshire, in the year of our Lord 1609. My father was a man fearing God, and in good esteem among God's faithful servants. His outward estate was not great; I think not above 80 pounds per annum. We were five brethren (of which I was the youngest) and two sisters. God was graciously pleased to breathe by his Holy Spirit (I hope) in all our hearts, if in mine; which I am not altogether without hopes of. Four of us brethren lived at home: I did desire my dear father (my dear mother being dead) that I might live abroad, which he consented to: so I first went for trial to live with a worthy gentleman, Mr. William Southcot, who lived about three miles from the city of Exon.

He was careful to keep a godly family. There being but a very mean preacher in that place, we went every Lord's day into the city, where were many famous preachers of the word of God. I then took such a liking unto the Rev. Mr. John Warham, that I did desire to live near him: so I removed (with my father's consent) into the city, and lived with one Mr. Mossiour, as famous a family for religion as ever I knew: he kept seven or

eight men, and divers maid servants; and he had a conference upon a question propounded once a week in his own family: with him I covenanted. I never so much as heard of New England, until I heard of many godly persons that were going there, and that Mr. Warham was to go also. My master asked me, whether I would go? I told him were I not engaged unto him I would willingly go: he answered me, that should be no hindrance, I might go for him or for myself, which I would. I then wrote to my father, who lived about 12 miles off, to entreat his leave to go to New England; who was so much displeased at first that he wrote me no answer, but told my brethren that I should not go. Having no answer, I went and made my request to him, and God so inclined his heart, that he never said me nay: for now God sent the Rev. Mr. Maverick, who lived 40 miles off, a man I never saw before: he having heard of me, came to my father's house, and my father agreed that I should be with him and come under his care, which I did accordingly.

Mind by what I have already expressed, that it was God that did draw me by his providence out of my father's family, and weaned me from it by degrees; it was God put it into my heart to incline to live abroad; and it was God that made my father willing. God by his providence brought me near Mr. Warham, and inclined my heart to his ministry: God by his providence moved the heart of my master Mossiour to ask me whether I would go to New England: it was God by his providence that made me willing to leave my dear father, and dear brethren and sisters, my dear friends and country: it was God that made my father willing upon the first motion I made in person, to let me go: it was God that sent Mr. Maverick, that pious minister, to me, who was unknown to him, to seek me out that I might come hither. So God brought me out of Plymouth the 20th of March, 1629—30, and landed me in health at Nantasket on the 30th of May, 1630, I being then about the age of twenty one years. Blessed be God that brought me here.

Now coming into this country, I found it a vacant wilderness, in respect of English. There were indeed some English at Plymouth and Salem, and some few at Charlestown, who were very destitute when we came ashore; and planting time being past, shortly after provision was not to be had for money. I wrote to my friends, namely, to my dear father to send me some provision, which accordingly he did; and also gave order to one of his neighbours to supply me with what I needed (he being a seamen) who coming hither supplied me with divers things. But before this supply came, yea and after too (that being spent) and the then unsubdued wilderness yielding little food, many a time if I could have filled my belly, though with mean victuals, it would have been sweet unto me. Fish was a good help unto me, and others. Bread was so very scarce, that sometimes I thought the very crusts of my father's table would have been very sweet unto me. And when I could have meal and water and salt boiled together, it was so good, who could wish better?

I took notice of it, as a great favour of God unto me, not only to preserve my life, but to give me contentedness in all these straits; insomuch that I do not remember that ever I did wish in my heart that I had not come into this country, or wish myself back again to my father's house: yea, I was so far from that, that I wished and advised some of my dear brethren to come hither also; which accordingly one of my brothers, and those two that married my two sisters, sold their means and came hither. The Lord Jesus Christ was so plainly held out in the preaching of the gospel unto poor lost sinners, and the absolute necessity of the new birth, and God's holy Spirit in those days was pleased to accompany the word with such efficacy upon the hearts of many; that our hearts were taken off from Old England and set upon Heaven. The discourse, not only of the aged, but of the youth also, was not, How shall we go to England? (though some few did not only so discourse, but also went back again) but, *How shall we go to Heaven? Have I true grace wrought in my heart? Have*

I Christ or no? O how did men and women, young and old, pray for grace, beg for Christ in those days; and it was not in vain: many were converted, and others established in believing: many joined unto the several churches where they lived, confessing their faith publickly, and shewing before all the assembly their experiences of the workings of God's spirit in their hearts to bring them to Christ: which many hearers found very much good by, to help them to try their own hearts, and to consider how it was with them; whether any work of God's spirit were wrought in their own hearts or no? Oh the many tears that have been shed in Dorchester meeting house at such times, both by those that have declared God's work on their souls, and also by those that heard them. In those days, *God, even our own God*, did bless New England. I find by what I heard from those that have publickly declared what God had done for their souls in bringing them unto Christ by faith, that God doth work divers ways upon the hearts of men, even as it pleases him; upon some more sensibly, and upon others more insensibly; verifying that text in the 3d chapter of John, 8th verse, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.*—Though we may hear the sound of it, that is, be sensible that the Spirit works, or has been at work; yet not know whence it comes, &c. If ever there were the work of grace wrought savingly in my heart; the time when, the place where, the manner how, was never so apparent unto me, as some in their relations say it hath been unto them.

I shall hint a little unto you what I have found. I remember God did long ago convince me of my sin, (I cannot tell you how) and also of a corrupt nature, whereby I feel myself prone to sin. I had in my younger days a love to sin; and had it not been for the fear of hell, and of my parents and friends, I doubtless should have been as vile as the worst of men. The care and counsel of my dear friends, by the restraining grace of God, kept me from committing of those horrid abom-

inations that some fell into ; yet am I not thereby justified. I had such a love to play with children and youth, that I did too often play with them upon the Lord's day, if I could hide it from my dear relatives. But God was pleased to make my conscience to be out of quiet, which made me pray to God many times in secret ; yet I had a love to the pleasure of sin, and did love to see others play, though it were on the Lord's day. But on a time on the Lord's day, when I was standing by, and seeing some youth play, they gave me those points which they played for, to hold for them until their game was out ; and my conscience not being quiet, God brought that saying of Saul, afterwards Paul, to my mind, who did acknowledge that he was guilty of the death of Stephen ; *for he stood by, and kept the garments of them that slew him :* I then put down that which I had in keeping for them, and went away ; and God did help me afterwards to delight more in them that feared him. I did often go to hear the word of God preached, with my brethren and others abroad, when we had no preaching at home ; and God inclined my heart to love those that feared him. That text in 1 John iii. 14. I have often heard alleged, *We know that we have passed from death to life, because we love the brethren ;* though I heard also it must be because *the image of God was on them.* Upon examination of myself, whether I did love the saints upon right grounds ? I did and do still hope that my love to the saints was and is rightly grounded ; and that for these reasons ;

1. In former times I do remember there was a young man came into the congregation where I was, a stranger to me, and a very hard favoured man ; I had no love to his person ; but not long after I heard, that he feared God ; and upon the very report thereof my heart was knit unto him, although I never spake with him that I know of.

2. Because I find my heart doth contemn vile persons. I do not desire their society : but when I am by God's providence called to be with such, so that I cannot avoid it, I say in my heart, *Wo is me that I am constrained to be with such persons.*

3. To this very day if I perceive or do but hear of a

man or woman that feared God, let him be rich or Poor, English or Indian, Portuguese or negro, my very closeth with him.

4. Because my heart doth most close with, and most highly prize those that are most excellent, most holy, most worthy instruments of God's glory and his people's good. My earnest desire and prayer is, that God will help me to love his graces more and more in all men wherever the grace of God appears to be.

After God had brought me into this country, he was pleased to give me room in the hearts of his servants; so that I was admitted into the church fellowship at our first beginning in Dorchester, in the year 1630. Jesus Christ being clearly preached, and the way of coming to him by believing was plainly shown forth; yet because many in their relations spake of their great terrors and deep sense of their lost condition, and I could not so find as others did, the time when God wrought the work of conversion in my soul, nor in many respects the manner thereof; it caused in me much sadness of heart, and doubtings how it was with me, whether the work of grace were ever savingly wrought in my heart or no? How to cast off all hope, to say, and verily to believe that there was no work of grace wrought by God in my heart, this I could not do; yet how to be in some measure assured thereof was my great concern: but hearing Mr. Cotton preach out of the Revelations, that Christ's church did come out of great tribulation, he had such a passage as this in his sermon, "*That a small running stream was much better than a great land flood of water, though the flood maketh the greatest noise: so,* (saith he) *a little constant stream of godly sorrow, is better than great horror.*" God spake to me by it, it was no little support unto me. And God helped me to hang on that text (and through his grace I will continue so to do) viz. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.* God has made me sensible that I am a sinner, and Jesus Christ came to save sinners, and why not me, though a very sinful man: through the grace of God I desire to rest alone upon Jesus Christ for salvation.

In my saddest troubles, for want of a clear evidence of my good estate, I did on a time examine myself upon my bed in the night, concerning my spiritual estate; putting myself upon this trial, *How my heart stood affected to sin?* The question to my soul was this (pitching upon that sin which I did confess my natural corruption most inclined me to.) The question, I say, which by God's help I put to my very heart and soul was, *Whether if God would assure me that I should be saved, although I should commit such a sin, my heart were willing to commit it or no?* And my very heart and soul answered, *No, I would not sin against God, though I should not be damned for sinning, because God has forbidden it.* At that time my conscience did witness to me that my state was good: and God's holy Spirit did witness (I do believe) together with my spirit, that I was a child of God; and did fill my heart and soul with such a full assurance that Christ was mine, that it did so transport as to make me cry out upon my bed with a loud voice, *He is come, he is come.* And God did melt my heart at that time so that I could, and did mourn and shed more tears for sin, than at other times: yea the love of God, that he should elect me, and save such a worthless one as I was, did break my very heart. I say again, when I had most assurance of God's love, I could mourn most for my sins.

Dear children, slight not serious examination: *It is good to commune with your own hearts upon your bed.* That glimpse of God's eternal love which I had at that time, was better to me than all the world; yea far better than life itself. But oh wretched man that I am, I have a body of death that presseth me down, and hinders me from living always in such a heavenly frame: but I do desire to devote myself unto God to be his; resting and relying upon him alone for grace and glory. If God shall be pleased to save me, such a poor worm, from my sins, and at last bring me to himself in heaven at my death, let him have everlasting honour, glory and praise, world without end. Amen.

The scripture saith, *He that believeth shall be saved:* I hope God has not only wrought historical faith in me,

but also true justifying faith; faith to receive Jesus Christ to be my king, priest and prophet: if my heart do not deceive me, I do prize him above kingdoms: I desire him more than life, and to be made more and more like him in holiness and righteousness all the days of my life. Oh the riches of his free grace to put any holy desires in my heart! I leave this with you, that you may plead God's free promises, which are, *that he will circumsise our hearts and the hearts of our seed.* God's covenant is unto the faithful and to their seed. Pray earnestly that God will be pleased to circumcise your hearts, and cause you to walk in his ways; so shall you be serviceable to him here, and be everlastingly happy in the world to come. I also leave these my experiences with you, not knowing but it may be some support unto you, although you cannot find that methodical work in your conversion, as some say they find in theirs. Sure God works diversly on the hearts of his children in their conversion. If God works any manner of way for the bringing of you to Christ, to rest on him alone, and fill your hearts with love to God and his people, and help you to be low in your own esteem, and to hate all sin in yourselves and all men; bless God for such an unspeakable gift, though you know not the time, nor the manner of God's working in you.

I now return to declare unto you some of the wonderful works of God in bringing so many of his faithful servants hither into this wilderness, and preserving us and ours unto this day; notwithstanding our great unworthiness, and notwithstanding the many assaults and stratagems of Satan and his instruments against God's people here. I say wondrous works! for was it not a wondrous work of God, to put it into the hearts of so many worthies to agree together, when times were so bad in England, that they could not worship God after the due manner prescribed in his most holy word, but they must be imprisoned, excommunicated, &c. I say that so many should agree to make humble suit unto our sovereign lord the King, to grant them and such as they should approve of, a patent of a tract of land in

this remote wilderness, a place not inhabited but by very barbarous nations! And was it not a wondrous good hand of God to incline the heart of our King so freely to grant it, with all the privileges which the patent expresseth! and what a wondrous work of God was it to stir up such worthies to undertake such a difficult work, as to remove themselves, and their wives and children, from their native country, and to leave their gallant situation there, to come into this wilderness, to set up the pure worship of God here! men fit for government in the magistracy, and in families; and sound, godly, learned men for the ministry, and others that were very precious men and women, who came in the year 1630. Them that came then were magistrates; men of renown were, Mr. Winthrop, governour, Mr. Dudley, deputy governour, Sir Richard Saltonstall, Mr. Johnson, Mr. Rossiter, Mr. Ludlow, Mr. Nowel, and Mr. Bradstreet: Mr. Endicott came before, and others came then, besides those named. And there came famous ministers in that year, and afterwards: as to name some; Mr. Wilson, Mr. Warham, Mr. Marverick, and Mr. Phillips. In our low estate God did chear our hearts in sending good and holy men and women, and also famous preachers of the word of God; as Mr. Eliot, Mr. Weld, Mr. Cotton, Mr. Hooker, Mr. Bulkley, Mr. Stoughton, Mr. Nathaniel Rogers, and Mr. Ezekiel Rogers, Mr. Shepard, Mr. Mather, Mr. Peters, Mr. Davenport, Mr. Whiting, Mr. Cobbett, Mr. Hubbard, Mr. Brown, Mr. Flint, Mr. Thomson, Mr. Newman, Mr. Prudden, Mr. Norris, Mr. Huit, Mr. Street, and many others. Thus did God work wonderfully for his poor people here.

Then in those days did God manifest his presence among us, in converting many souls, in gathering his dear ones into church fellowship each with other, by solemn covenants; wherein they gave up themselves and their seed to the Lord, choosing him to be their God, who hath freely promised so to be, and to our seed for ever, if we and they do not forsake him. But if any of you (dear children) forsake the Lord, though

you were the sons of David, he would cast you off for ever. Cleave to God, and never, never depart from him; and he will never fail you nor forsake you. In those days great was the tranquillity and peace of this poor country: and there was great love one to another: very ready to help each other; not seeking their own, but every one another's wealth. Then sin did not so openly abound among us; drunkenness, adultery, fornication, oppression, and abominable pride which now abounds among us, and threatens our ruin, was then loathsome almost in every one's eyes. Then God did bless us in the fruits of the earth, but especially in spiritual things; many souls were converted to God, and very often many added to the churches.

But this glorious work of God towards his people here was soon maligned by Satan; and he cast into the minds of some corrupt persons very erroneous opinions, which did breed great disturbance in the churches. And he puffed up his instruments with horrible pride, insomuch that they would oppose the truth of God delivered publickly; and sometimes, yea most times, they would do it by way of query, as if they desired to be informed: but they did indeed accuse our godly ministers of not preaching gospel, saying they were *legal* preachers, but themselves were for free grace, and ministers did preach a covenant of works; which was a false aspersion on them. The truth was, they would willingly have lived in sin, and encouraged others so to do, &c. And yet think to be saved by Christ, because his grace is free; forgetting (it seems) that those whom Christ doth save from hell, he also freely of his grace doth save from sin; for he *came to save his people from their sins, to give repentance and remission of sins.*

In our beginning many were in great straits, for want of provision for themselves and their little ones. Oh the hunger that many suffered, and saw no hope in an eye of reason to be supplied, only by clams, and muscles, and fish. We did quickly build boats, and some went a fishing: but bread was with many a very scarce thing: and flesh of all kind as scarce. And in those days, in

our straits, though I cannot say God sent a raven to feed us, as he did the prophet Elijah; yet this I can say to the praise of God's glory, that he sent not only poor ravenous Indians, which came with their baskets of corn on their backs, to trade with us, which was a good supply unto many; but also sent ships from Holland and from Ireland with provisions, and Indian corn from Virginia, to supply the wants of his dear servants in this wilderness, both for food and raiment. And when people's wants were great, not only in one town but in divers towns; such was the godly wisdom, care and prudence (not selfishness but self-denial) of our Governour Winthrop and his assistants, that when a ship came laden with provisions, they did order that the whole cargo should be bought for a general stock: and so accordingly, it was, and distribution was made to every town, and to every person in each town, as every man had need. Thus God was pleased to care for his people in times of straits, and to fill his servants with food and gladness: then did all the servants of God bless his holy name, and love one another with pure hearts fervently.

Before I proceed any further, I will inform you that God stirred up his poor servants to use means in their beginning for their preservation; though a low and weak people, yet a willing people to lay out their estates for the defence of themselves and others. They having friends in divers places who thought it best for our safety to build a fort upon the island now called Castle Island; at first they built a castle with mud walls, which stood divers years: first Capt. Simpkins was commander thereof, and after him, Lieut. Monish, for a little space. When the mud walls failed, it was built again with pine trees and earth; and Capt. Davenport was commander. When that decayed, which was within a little time, there was a small castle built with brick walls, and had three rooms in it; a dwelling room below, a lodging room over it, the gun room over that, wherein stood six very good saker guns, and over it, upon the top, three lesser guns. All the time of our weakness, God was pleased to give us peace, until the wars with the Dutch in Charles

the Second's time. At that time our works were very weak, and intelligence came to us that Durother,* a Dutch commander of a squadron of ships, was in the West Indies, and did intend to visit us; whereupon our battery also was repaired, wherein are seven good guns. But in the very time this report in July 1665, God was pleased to send a grievous storm of thunder and lightning, which did some hurt at Boston, and struck dead here at the Castle Island, that worthy, renowned Captain Richard Davenport; upon which the general court in Aug. 10th following, appointed another † captain in the room of him that was slain. But behold God wrought for us; for although Durother intended to come here, yet God by contrary winds kept him out; so he went to Newfoundland, and did great spoil there. And again when danger grew on us by reason of the late wars with Holland, God permitted our castle at that very time to be burnt down; which was on the 21st day of March 1672-3; but still God was pleased to keep this place in safety: the Lord enlarge our hearts unto thankfulness.

I will now return unto what I began to hint unto you before; namely, that Satan and his instruments did malign us, and oppose our godly preachers, saying they were *legal* preachers, but themselves were for free grace, and for the teachings of the Spirit: and they prevailed so by their flatteries and fair speeches, that they led away not only *silly women laden with their lusts*, but many men also, and some of strong parts too; who were not ashamed to give out that our ministers were but *legal* preachers, and so endeavoured to bring up an evil report upon our faithful preachers, that they themselves might be in high esteem. And many of them would presume to preach in private houses, both men and women, much like the Quakers. They would talk of the Spirit, and of revelations by the Spirit without the word, as the Quakers do, talk of the light within them, rejecting the holy scriptures. But God by his servants assembled in a

* Or, De Ruither, a famous Dutch Admiral.
† It was Capt. Clap himself.

synod at Cambridge, in 1637, did discover his truth most plainly, to the establishment of his people, and the changing of some, and to the recovery of not a few, which had been drawn away with their dissimulations. Thus God delivered his people out of the snare of the devil at that time. Let us, and do you in your generations, bless the holy name of the Lord: *the snare is broken, and we and ours are delivered.* There were some that not only stood out obstinate against the truth, but continually reviled both our godly ministers and magistrates, and greatly troubled our Israel: but by order of the General Court they were banished out of this jurisdiction. And then had the churches rest and were multiplied.

Many years after this, Satan made another assault upon God's poor people here, by stirring up the Quakers to come amongst us, both men and women; who pretended holiness and perfection, saying they spake and acted by the spirit and light within, which (as they say) is their guide; and most blasphemously said, that the *light within* is *the Christ the Saviour;* and deceived many to their persuasion. But blessed be God, the government and churches both, did bare witness against them, and their loathsome and pernicious doctrine; for which they were banished out of this jurisdiction, not to return without licence, upon pain of death. The reason of that law was, because God's people here, could not worship the true and living God, as he hath appointed us in our publick assemblies, without being disturbed by them: and other weighty reasons; as the dangerousness of their opinions, &c. Some of them presumed to return to the loss of their lives, for breaking that law, which was made for our peace and safety.

Dear children, beware of false teachers, though they come unto you in sheep's clothing, as some of the Anabaptists do, yet they will prove many of them (I doubt) but as ravening wolves; their doctrine being so corrupt, as appears in their printed books. One of them says, "That it is an article of his faith, that the miseries and death that came by Adam's fall, extendeth not unto all

eternity." Another crieth down all learning of sciences and tongues to fit men for the work of the ministry. Others of them deny that the magistrate hath any power to punish the breach of the first table of the law; although the scripture be plain, that the magistrate ought to pull down the groves, and overthrow the images set up for idolatry, yea though it were the brazen serpent, and call it Nehushtan.

Now as Satan has been a lying spirit to deceive and ensnare the mind to draw us from God by error, so hath he stirred up evil men to seek the hurt of this country; but God hath delivered his poor people here from time to time: sometimes by putting courage into our magistrates to punish those that did rebel; and sometimes God hath wrought for us by his providence otherwise. Here was one Ratcliff spake boldly and wickedly against the government and governours here, using such words, as some judged, deserved death. He was for his wickedness whipped, and had both his ears cut off in Boston, A. D. 1631; I saw it done. There was one Morton that was a pestilent fellow, a troubler of the country, who did not only seek our hurt here, but went to England, and did his utmost there, by false reports against our governour: but God wrought for us, and saved us, and caused all his designs to be of none effect. There arose up against us one Bull, who went to the Eastward a trading, and turned pirate, and took a vessel or two, and plundered some planters thereabouts, and intended to return into the Bay, and do mischief to our magistrates here in Dorchester and other places: but as they were weighing anchor, one of Mr. Short's men shot from the shore, and struck the principal actor dead, and the rest were filled with fear and horror. They having taken one Anthony Dicks, a master of a vessel, did endeavour to persuade him to pilot them unto Virginia; but he would not. They told him that they were filled with such fear and horror, that they were afraid of the very rattling of the ropes: this Mr. Dicks told me with his own mouth. These men fled eastward, and Bull himself got into England; but God destroyed this wretch-

ed man. Thus the Lord saved us at this time, from their wicked device against us. There was also one Capt. Stone, about the year 1633 or 1634, who carried himself very proudly, and spake contemptuously of our magistrates, and carried it lewdly in his conversation. For his misdemeanor, his ship was stayed, but he fled and would not obey authority; and there came warrants to Dorchester to take him dead or alive; so all our soldiers were in arms, and sentinels were set in divers places; and at length he was found in a great corn field, where we took him and carried him to Boston; but for want of one witness, when he came to his trial, he escaped with his life. He was said to be a man of great relation, and had great favour in England; and he gave out threatening speeches. Though he escaped with his life, not being hanged for adultery, there being but one witness; yet for other crimes he was fined, and payed it: and being dismissed he went towards Virginia; but by the way putting into the Pequot country to trade with them, the Pequots cut off both him and his men, took his goods and burnt his ship. Some of the Indians reported, that they roasted him alive. Thus did God destroy him that so proudly threatened to ruin us by complaining against us when he came to England: thus God destroyed him; and delivered us at that time also.

About that time, or not long after, God permitted Satan to stir up the Pequot Indians to kill divers Englishmen, as Mr. Oldham, Mr. Tilly, and others: and when the murtherers were demanded, instead of delivering them, they proceeded to destroy more of our English about Connecticut; which put us upon sending out soldiers, once and again; whom God prospered in their enterprizes, until the Pequot people were destroyed. See Mr. Increase Mather's relation of the troubles which have happened in New England by reason of the Indians, from 1634 to 1675. I say nothing to you of the late war, but refer you to the histories in print. Thus was the Lord pleased to deliver us at that time also, and to put a fear and dread of us into the hearts of the Indians round about us; and many of them did voluntа-

rily put themselves under the government of the English.

It also pleased God to put it into the hearts of some of our worthies, to consider that one end of our coming hither was to preach the gospel of our Lord Jesus Christ to the Indians, for the saving of God's elect, and for the bringing into Christ's kingdom those that were as in highways and hedges. Some did therefore set themselves to learn the Indian language, and so taught them to know God and the Lord Jesus Christ, whom they never knew or heard of before, nor their fathers before them; and to know themselves, namely, their misery by nature and by reason of sin. Among others, the principal was that reverend man of God Mr. John Eliot, teacher of the church of Christ at Roxbury; whose great labour and pains in catechising, preaching the word, and translating the Bible into the Indian language, God has blessed, I doubt not, to the converting of many among them. *He that converteth souls shall shine as the sun in the firmament.* Oh how glorious will the shining of that star be in Heaven! I rejoice to think of it.

Furthermore, know ye, that God wrought wonderfully for our preservation, when men abroad (and doubtless some at home) endeavoured to overthrow our government; and prevailed so far, that commissioners were sent from England hither with such power and authority, that doubtless put themselves, (and too many among us) in hopes that they had attained their ends. They proceeded so far that they set up a court, appointed the time and place, and gave out their summons; yea for our then honoured governour and company, personally to appear before them: but the Lord our God was for us) though troubles were very near: he stirred up a mighty spirit of prayer in the hearts of his people, *This poor country cried, and the Lord heard and delivered them from all their fears.* And the Lord put wisdom and courage into the hearts of his servants then sitting in the General Court, to give such answers, and to make such a declaration, published by a man appointed on horseback, with the trumpet sounding before the proclama-

tion to give the people notice that something was to be published, which was done in three several places in Boston; that it put an end to their court, and (through God's goodness) to our troubles at that time about that matter. And as our court did assert our privileges granted unto us by patent, and did adhere thereto; so our God hath hitherto continued the same unto us: blessed be his glorious name! I humbly beg of God that he will in mercy continue those privileges unto you and yours in your generations, for Jesus Christ's sake. Amen.

I gave you a hint towards the beginning, that I came out of Plymouth in Devon, the 20th of March, and arrived at Nantasket (now Hull) the 30th of May, 1630. Now this is further to inform you, that there came many godly families in that ship: we were of passengers many in number (besides seamen) of good rank: two of our magistrates came with us, viz. Mr. Rossiter and Mr. Ludlow. These godly people resolved to live together; and therefore as they had made choice of those two reverend servants of God, Mr. John Warham and Mr. John Maverick to be their ministers, so they kept a solemn day of fasting in the new hospital in Plymouth in England, spending it in preaching and praying: where that worthy man of God, Mr. John White of Dorchester in Dorset, was present, and preached unto us the word of God, in the fore part of the day; and in the latter part of the day, as the people did solemnly make choice of, and call those godly ministers to be their officers, so also the Rev. Mr. Warham and Mr. Maverick did accept thereof, and expressed the same. So we came, by the good hand of the Lord, through the deeps comfortably; having preaching or expounding of the word of God every day for ten weeks together, by our ministers. When we came to Nantasket, Capt. Squeb, who was captain of that great ship of four hundred tons, would not bring us into Charles River, as he was bound to do; but, put us ashore and our goods on Nantasket point, and left us to shift for ourselves in a forlorn place in this wilderness. But as it pleased God, we got a

boat of some old planters, and laded her with goods; and some able men well armed went in her unto Charlestown: where we found some wigwams and one house, and in the house there was a man which had a boiled bass, but no bread that we see: but we did eat of his bass, and then went up Charles River, until the river grew narrow and shallow,* and there we landed our goods with much labour and toil, the bank being steep. And night coming on, we were informed that there were hard by us three hundred Indians: one Englishman that could speak the Indian language (an old planter) went to them and advised them not to come near us in the night; and they hearkened to his counsel, and came not. I myself was one of the sentinels that first night: our captain was a Low Country soldier, one Mr. Southcot, a brave soldier. In the morning some of the Indians came and stood at a distance off, looking at us, but came not near us: but when they had been a while in view, some of them came and held out a great bass towards us; so we sent a man with a bisket, and changed the cake for the bass. Afterwards they supplied us with bass, exchanging a bass for a bisket cake, and were very friendly unto us.

Oh dear children! Forget not what care God had over his dear servants, to watch over us, and protect us in our weak beginnings. Capt. Squeb turned ashore us and our goods, like a merciless man; but God, even our merciful God, took pity on us; so that we were supplied, first with a boat, and then caused many Indians, (some hundreds) to be ruled by the advice of one man, not to come near us: alas had they come upon us, how soon might they have destroyed us! I think we were not above ten in number. But God caused the Indians to help us with fish at very cheap rates. We had not been there many days, (although by our diligence we had got up a kind of shelter, to save our goods in) but we had order to come away from that place, (which was about Watertown) unto a place called Mattapan (now

* To a place since called Watertown.

Dorchester *) because there was a neck of land fit to keep our cattle on: so we removed and came to Mattapan: the Indians there also were kind unto us.

Not long after, came our renowned and blessed Governour, and divers of his assistants with him. Their ships came into Charles River, and many passengers landed at Charlestown, many of whom died the winter following. Governour Winthrop purposed to set down his station about Cambridge, or somewhere on the river; but viewing the place, liked that plain Neck that was called then Blackstones-Neck, now Boston. But in the mean time, before they could build at Boston, they lived many of them in tents and wigwams at Charlestown; their meeting place being abroad under a tree; where I have heard Mr. Wilson and Mr. Phillips preach many a good sermon.

In those days God did cause his people to trust in him, and to be contented with mean things. It was not accounted a strange thing in those days to drink water, and to eat samp or homine without butter or milk. Indeed it would have been a strange thing to see a piece of roast beef, mutton or veal; though it was not long before there was roast goat. After the first winter, we were very healthy; though some of us had no great store of corn. The Indians did sometimes bring corn, and truck with us for clothing and knives; and once I had a peck of corn or thereabouts, for a little puppy-dog. Frost-fish, muscles and clams were a relief to many. If our provision be better now than it was then, let us not, (and do you dear children take heed that you do not) forget the Lord our God. You have better food and raiment, than was in former times; but have you better hearts than your forefathers had? If so, rejoice in that mercy, and let New England then shout for joy. Sure all the people of God in other parts of the world, that shall hear that the children and grand children of

* So named "because several of the settlers came from a town of that name in England, and also in honour of the minister of that place, the Rev. Mr. White." This name was sanctioned by order of the court of assistants held at Charlestown, Sept. 7, 1630, and the town was then regularly incorporated.

the first planters of New England, have better hearts, and are more heavenly than their predecessors; they will doubtless greatly rejoice, and will say, *This is the generation whom the Lord hath blessed.*

And now, dear children, I know not the time of my death; my time is in God's hands; but my age shows me it cannot be far off. Therefore, while I am in health and strength, I thought good to put into writing, and leave with you, what I have desired in my heart, and oftentimes expressed to you with my tongue. I say, I do here charge you solemnly, and every one of you, as if I did charge you every one by name: sons, daughters and grand-children, that now are capable of understanding, and as you shall be capable from time to time; and servants, or any other whom God hath placed within my gates: I say, I charge you that every one of you *fear the Lord our God, and obey his commandments;* which is the duty of every man, and much more yours, whom he hath graciously taken into covenant with himself, and hath promised to be a God to you in your generations. The promise made to Abraham and his seed in their generations, doth extend itself to the believer and his seed in the gospel times: for the apostle saith, Acts ii. 39. *For the promise is to you, and to your children.* He spake this in gospel times, after Christ was gone to Heaven: and he doth not say, the promise was, but the promise is, and shall be so hereafter, to those that are afar off also, yea to as many as the Lord our God shall call, to the end of the world; the promise is to them and to their seed. Oh then, if God be your God, you are his people: then see that you fear him, and stand in awe and sin not: see that you do honour him; *a son honoureth his father:* see that you love him with all your souls and strength. If you do truly love God, you will keep all his commandments, and you will hate evil: *ye that love the Lord hate evil.* You cannot love the Lord and love sin too: no man can serve two contrary masters. If you love the Lord, you will very often think of him: how do lovers think of one another, though far absent? but God is not far absent from a believer. I charge you,

think often on God: those that forget God, are wicked men and women, and shall be turned into hell. And if you truly love God, you will love the word of God, and all his holy appointments, the habitation of his holiness. And if you love God dearly, as you ought to do, it will grieve your hearts to see him dishonoured, and his laws transgressed: David's eyes ran down with tears, because men transgressed God's laws. And if you love God, you will delight to have communion with him, and to pour out your hearts into his bosom. Beg of God, that he would put his fear into your hearts, and that he would cause you to love him. Intreat him to love you freely. God must love us first, before we can love him: and I can tell you, the love of God unto your souls is better than all the world: his loving kindness is abundantly better than life. Oh prize it: seek for it more than for earthly treasure: *Seek and you shall find:* God will give his holy spirit to those that ask it. If you ask the spirit of God out of a deep sense of the want of it; if you ask it in Christ's name and for his sake; if you ask the Holy Spirit to sanctify you, and cleanse you from your sins; if you ask the spirit to lead you into all truth, and to guide you in all the ways of God, and to enable you to do all that duty God requires of you; doubt not, but know assuredly God will give his Holy Spirit unto you.

Oh my dear children and grand-children! for the Lord's sake labour for better hearts, and to live better lives than your poor parents have done before you! And that you may so do,

I. Study to know your own hearts, to know the plague that there is in them. There is a plague in every man's heart, the deadly plague of sin; which the apostle Paul by study and diligent search found in himself, which made him cry out, *Oh wretched man that I am, who shall deliver me from this body of death*: And again, *in me, that is, in my flesh, dwelleth no good thing.* And blessed Job also by searching, found it out; which made him say, *behold I am vile:* and again, *I abhor myself, and repent in*

dust and ashes. Surely when men see the plague of sin in their hearts, and the danger of death thereby, (for the plague is a deadly disease) it will make them cry out, *what shall we do to be saved?*

II. Come to the Lord Jesus Christ. Come as the woman of Canaan did for her daughter, and say as she did, *Lord, help me.* Oh come you to Jesus Christ the great physician for help! He can help you, and he is willing to help: he said to the leper, *I will:* he bids you *come to him;* and again, *Whoever will, let him come, and take freely.* And as he is able and willing, so if you come to him for new hearts and holy lives, he will certainly bestow the same upon every one of you. *Those that come to me* (saith Christ) *I will in no wise cast out.* And again, *If you ask any thing according to his will, he will give it.*

III. Labour for true godly sorrow, and grief of heart for sin. If sin be a plague, yea a deadly plague, as in truth it is, *(for the wages of sin is death)* and sin be in all your hearts, as indeed it is; will you not mourn and lament your wretched state by reason thereof. Yea, though you are through grace enabled to come to Christ by faith for the pardon of your sins, for his sake, through his blood; (as I hope divers of you are) yet what cause is there of sorrow and mourning because of the *Remainder of sin dwelling in you*: which although it cannot rule and bear sway in your gracious hearts, yet it will make war with your graces, and sometimes catch you at disadvantage, and strike a dart that may deeply wound you. Therefore mourn that you have such an enemy within you.

IV. Watch over your hearts, your hands, your eyes, your ears and your tongues. For sin will assault you in every part, by every sense, and cast in some infection, if possible, to destroy, or at least to wound you, and make your names to stink. Satan, the great enemy of all mankind, labours by sin to ruinate both body and soul.

(1.) Watch the heart. God's counsel is, that we should keep the heart with all diligence. You will find (if you will observe) when you are praying, or meditating on heavenly and spiritual things, your heart will be in danger of being drawn away to think of carnal things; or grow heavy and dull in the duty, like Moses's hands when they were lift up against Amalek. Watch therefore; and when you perceive your hearts falling downward and grow heavy, cry unto Jesus Christ to stay up your hearts steady to the end of your lives; that so Amalek (I mean sin and Satan) may not prevail, but be at last utterly destroyed.

(2.) Watch over your ears. So Christ commands us, that we must *take heed how we hear*. Watch therefore, dear children, and let not your ears receive false doctrine. Hearken to God's word, hear that; that is, receive it, believe it, obey it, and your souls shall live. But as for those that bring another gospel, and serve not the true God, such as the Quakers; do not you hear them, no not so much as with your outward ears.

(3.) Watch over your eyes. That adulterous lust got in David's heart through his eyes. So did Achan's covetousness, to his utter ruin: he saw the wedge of gold with his eye, then coveted it with his heart, and then took it.

(4.) Watch over your tongues. The tongue is an unruly evil. Do not backbite or slander your neighbours. Speak not evil of dignities. Do not curse, swear profanely, nor lie. Let no filthy corrupt communication come out of your mouths. Do not you, my dear children, (nor suffer your children to) speak the sinful language of many wicked people, who commonly in their discourse add, I vow, or I swear, when in truth they do not know what a vow or an oath is. Oh let your words be gracious, always such words as may edify the hearers. Remember, and forget not, that Christ our holy and just Judge hath himself told us, that *for every idle word that men do speak, they must give an account thereof at the day of judgment.* And again, *by your words you shall be justified, and by your words you shall be condemned.*

V. Another thing which I charge you to observe, is *To worship GOD in your* families. Do not neglect family prayer, morning and evening. And be sure to read some part of the word of God every day in your families, in ordinary course. And be sure to instruct your families in the grounds of religion. And be yourselves patterns, by your holy lives and conversations, unto your children. And as you ought to follow and imitate good examples in any godly men or women, so especially in your parents: you ought to follow them as they followed Christ, and in nothing else. Where you have seen them missing the rule, as doubtless you have often done; let them be your warnings, not your patterns. I say where I missed the rule in word or deed, (for I am a weak imperfect creature, one of the worst of men) be you sure to avoid that rock, and follow not me in any evil, but avoid it. And if you observed any virtues in your parents, (though they were but few) imitate them in that which is good, that God may be with you, as he was with your fathers.

VI. And I lay it as a solemn charge upon you, *That you pray to God in secret; and that often too.* Our Lord and Saviour bids us *enter into our closets, and shut the door, and pray to our* Father *in secret.* There you may tell God your very hearts, and lay open to him your worst plague-sore, your vilest sins, which no man knoweth, neither is it meet they should know. Yet all men shall know your vilest, lewdest, most notorious wickedness, both of heart and life that ever was committed by you, though never so long ago, or never so secretly done; except you confess them to God, and make your peace with him, in and through Jesus Christ, by repentance and faith: *Then the blood of* Jesus Christ *the righteous cleanseth us*, and will you from all your sins: otherwise God will bring every secret thing into judgment. I say again, *pray in secret*, though you have not a closet or door to shut; you need none: you may pray alone in the woods, as Christ did in the mountain: you may pray as you walk in the field, as Isaac did: when employed in business,

you may lift up your hearts in prayer, as Nehemiah did. And when you are alone at any time think with yourself, assuredly God is present though none else; I will confesss my sins, and I will beg God's favour and grace, I will wrestle with God by faith and prayer. And you may every one of you prevail, if you pray sincerely, and persevere in it: if importunity prevailed with the unjust judge, will it not much more prevail with God.

VII. And I do also charge you *to live in* love *and* peace *among yourselves*. Love is of God; but bitter envy and strife is of the devil. *Love as brethren;* brethren must love one another. Oh! *how amiable a thing is it, for brethren to dwell together in unity! It is like the precious ointment that was poured on* Aaron's *head;* and *that ointment* was such, as none might be made like it for other uses. Doth not love exceed other graces? Then strive after that which is most excellent. So strive to live in love and peace with all men, as much as possible in you lies. [*Be at peace with all men:*] That is if there be any breach of peace, let not the fault be yours. You must not partake of, delight in, nor connive at, the sinful, pernicious, wild practices of men, to be at peace with these. Those that are God's children and must dwell in God's tabernacle, a vile person must be contemned in their eyes. Sure, his vileness will make him loathsome; yet if it be possible, be at peace with him: endeavour to reclaim him from his wickedness, by reproving him plainly for sinful practices; and if nothing else will do, complain to authority; and if that will not do, complain to God, and mourn for him.

Finally, *be* good examples *unto others*. Walk humbly with God. Be holy in all manner of conversation. Be courteous; be sober; be charitable; ready to distribute, given to hospitality. Be humble minded. Set your affections on things above; not on things below; not on riches, honours and pleasures. Prize highly the word of God, and the preachers of it. Labour to draw others to love and fear God. Flee the lusts of uncleanness,

and the occasions of it. Abhor drunkenness, and excessive drinking. Come not into a tavern, but on just and weighty occasions. Choose God to be your portion: receive Christ by believing on him; so you shall be the children of GOD.

A M E N.

APPENDIX,

CONTAINING

A SHORT ACCOUNT

OF THE

AUTHOR AND HIS FAMILY.

WRITTEN BY ONE THAT WAS ACQUAINTED THEREWITH.

CAPT. ROGER CLAP, the worthy author of the foregoing discourse, was a man generally known, honoured and esteemed, by those that were contemporary with him; but most of those are also removed by death; and the present generation, (among whom he hath a numerous posterity of grand-children and great-grand-children,) know but little of him: and there being no memoirs preserved of this good man, and his posterity being likely otherwise to have little or no knowledge of this their progenitor; it is thought highly proper, and desired by some who are no way related, that a short account might be given of him and his family. *The memory of the just is blessed*, Prov. x. 7.

He was born in Salcom, in the county of Devon, on the 6th day of April, Anno Domini 1609, of pious and creditable parents; whose religious education God was pleased to accompany with the early strivings and convictions of his Holy Spirit, that ended in his happy conversion. In his younger years, while he was under the immediate government of his father, he had such a love to the word of God, and the most eminent preachers of it; that he obtained leave of his father to live in the city of Exon, under the ministry of the Rev. Mr. John Warham, with whom he afterwards came to New-England.

In the year 1629, when many of the most godly ministers and people were driven out of the kingdom for

their conscientious nonconformity to the established way of worship, and Mr. Warham and Mr. Maverick, (who were afterwards colleague pastors of the church of Dorchester in New-England) and with them a considerable number of pious persons were preparing for a remove into this country; Mr. Clap found in himself a strong inclination to go with those good people, and cast in his lot with them. He had taken a great liking unto the ministry of the Rev. Mr. Warham, and was not willing to be left behind, when he was to go: and therefore having with some difficulty obtained his father's consent, he set himself to assist in the great and good work the people of God then had in hand.—He with those good people that came over with him, (who were the first inhabitants of Dorchester) set sail from Plymouth in England the 20th day of March, 1629, 30: and after a comfortable (though long) passage of ten weeks, they arrived at Hull the 30th of May, 1630. This was the first company that settled on this side Salem: and therefore besure they met with trials and difficulties enough, which did not at all dishearten Mr. Clap; for his heart was so taken off from temporal things, and set upon serving and glorifying God, and finding here such advantages and opportunities therefor, beyond what he had in England, that he could not forbear crying out in a sort of ecstasy of joy, *Blessed be God that brought me here!*

In the same year that he came over here, he joined himself a member of the church in Dorchester, where he lived, and continued a member of this church for the space of sixty years; being a useful instrument both in church and town. When he had been about two years and a half in the country, in the year 1633, Nov. 6th, in the 25th year of his age, he married the virtuous Miss Johanna Ford, daughter of Mr. Thomas Ford of Dorchester in England, when she was but in the 17th year of her age: who with her parents came over in the same ship with himself, and settled also here in Dorchester; with whom he lived in the conjugal relation for the space of 57 years. She was a godly and exemplary woman, given to hospitality: she abounded in acts of

charity; so that when proper objects of pity and charity came to her knowledge, she never failed to relieve them herself, or procure them relief from others: *thus the blessing of those that were ready to perish came upon her.*

Among other blessings wherewith it pleased God to bless this pious couple, the blessings of the breasts and of the womb were not the least; for they had fourteen children, ten sons and four daughters. But God was pleased to prove these his servants with afflictions also, as well as mercies: for five of their children died in their infancy; their son Thomas died at 15 years of age, and their son Unite at seven years. And in the year 1686, their son Supply, a hopeful young man, in the flower and prime of his age, was suddenly taken out of the world, by the accidental firing a gun at the castle; where his father was then the captain, and himself an officer, in the 23d year of his age. The rest of their children being four sons and two daughters, lived to fulfil the ordinary course of nature, and were great blessings in their generations.

Mr. Clap being thus settled as he himself expresseth it, *in God's house and among his people*, he set himself to serve God and his generation according to the will of God. His qualifications were quickly observed by the people of Dorchester; and they early improved him in the affairs of their new plantation. He sustained both civil and military offices in the town; being captain of the militia, representative for the town, and authorized to join persons in marriage. And on the 10th of August 1665, the General Court appointed him captain of the Castle* (the principal fortress in the province) upon the death of Capt. Davenport, who was killed with lightning the month before.

Capt. Clap having now the command of the castle, discharged that trust with great fidelity; and was therein serviceable to the whole province, and universally re-

* Then called Castle William, but now Fort Independence, at present commanded by Capt. Nehemiah Freeman, who has at this time under him a well disciplined and regulated company of soldiers, whose correct evolutions does them and their commander much credit; and also a most excellent band of music. *Note by the Publisher.*

spected and honoured. He continued in that command for the space of 21 years, even until the year 1686; when by the loss of our charter there was a change of government, and some things were required of him that were grievous to his pious soul; and foreseeing a storm of troubles coming on the country, and he now in his old age, voluntarily resigned his command.

There is another instance that shows what an interest Capt. Clap had in the hearts of God's people, and what an extensive blessing they accounted him: it is this; in the year 1672, he being then captain of the Castle, it pleased God to visit him with a fit of sickness; and the good people of Dorchester, unto which church he belonged, kept a day of fasting and prayer, to beg his life of God: and God was pleased to hear and answer their prayers; and when he was restored to health, they kept a day of thanksgiving.

When he commanded the castle, he resided there with his family; and a well ordered family it was; Capt. Clap and his wife were examples of piety: *their light shone before others, to the glory of their heavenly Father.* He was a very prayerful man, and was observed to retire often for secret duties: and in his family (unto which all the soldiers under his command also belonged) he daily offered up the sacrifices of prayer and thanksgiving; in which, if he understood his prolixity were disagreeable to any, he would be troubled thereat. He with his family were constant hearers of the word preached; going (I think) commonly to Dorchester meeting, when the weather permitted, and sometimes to Boston. He bare a universal love and respect to godly ministers, honouring them for their work's sake: and also he bare an endeared love to all the people of God; so that the very Indians whom he thought to be fearers of God were welcome to him, and he would instruct them in the principles of religion. He constantly attended the lectures in the towns of Dorchester and Boston: particularly the lecture at Boston; concerning which, if any of the soldiers or young people asked, whose lecture it was? intimating thereby (as Capt. Clap very well knew) that

they thought some were not so excellent preachers as others, and so had less inclination to hear them; he would answer, let the preacher be who he will, if he preach the word of God, I will go and hear him. His *eyes were upon the faithful of the land, that they might dwell with* him: he chose those to serve him that walked in a perfect way; and he would entertain none in his service, but those that he could reduce to good orders. He would often recommend to his young people the example of his pious gunner, Mr. Baxter, when he was absent, saying, the walls of the castle would testify how many prayers that good man made to God in secret. In his time it might be seen, that religious and well disposed men, might take upon them the calling of a soldier, without danger of hurting their morals, or their good name, or lessening their advantages and opportunities for the services of religion. He had a great aversion to idleness, would warn his family against it, and made conscience of employing himself and all about him in some lawful business. He was a hearty lover of his country, a well wisher to it, one that prayed often for it, being chiefly concerned that pure and undefiled religion might flourish here: and was a good instrument in his place and station to promote and encourage that which was good, and to discountenance evil, and keep out error and heresy.

He was a meek and humble man, of a very quiet and peaceable spirit, not apt to resent injuries; but where he thought the honour of God was concerned, or just and lawful authority opposed, he was forward enough to exert himself. His parts as well as his piety, and his knowledge of the word of God and the true christian religion, may be seen in the foregoing discourse; which is only the substance of those verbal councils, warnings and exhortations which he frequently inculcated on his children, committed to writing: which discourse is doubtless worthy any serious man's perusal, and especially those of his posterity.

As to his natural temper, it is said, he was of a chearful and pleasant disposition, courteous and kind in his be-

haviour, free and familiar in his conversation, yet attended with a proper reservedness; and he had a gravity and presence that commanded respect from others.

When he left the castle, which was in the year 1686, he removed to the south end of Boston, and associated with the south church there; where he lived about four years, and after about a fortnight's sickness, in which he often repeated words to this purpose, * *The Lord reigns; blessed be the name of the Lord; the Lord sitteth upon the flood; yea the Lord sitteth king forever; blessed be his holy name.* He there departed this life February 2, 1690, 91, in the 82d year of his age. He was buried in the old burying place in Boston; the military officers going before the corps; and next to the relations, the governour and the whole general court following after; and the guns firing at the castle at the same time.

Mrs. Clap, who was born June 8th, 1617, lived his widow between 4 and 5 years, and died at Boston in June 1695, being about 78 years old, and was interred by her husband.

Capt. Clap (as was said before) had six children that lived to old age, and were blessings in their generation. Their names and the order of their birth is as follows, Samuel, Elizabeth, Preserved, Hopestill, Wait, and Desire.

1. Mr. Samuel Clap was born the 11th day of October, 1634, when his mother was but in the 18th year of her age. He was a wise and prudent man, partaking of the choice spirit of his father, treading in his steps, and making good his ground: he was eminent for religion, and of a blameless and unspotted conversation. He was early and constantly employed in publick affairs: he was Captain of the Military company, representative for the town; and the seven last years of his life a ruling elder of the church of Dorchester where he lived almost seven years. He married Miss Hannah Leeds, daughter of Mr. Richard Leeds of Dorchester. They had two sons

* I suppose in the joyful contemplation of the late wonderful REVOLUTION.

and two daughters that lived to be grown up. He died about eight days after his wife, on October 16th, 1708, being about 74 years old. His eldest son Samuel deceased in his middle age, a very pious useful man also. He was chosen one of the deacons of the church in Dorchester, where he lived and was Lieutenant of a Military company in the town. His other son died a hopeful young man.

2. Elizabeth Clap was born June 22d, 1638. She married Mr. Joseph Holmes. She was a virtuous and prudent woman. They had five children that lived to be grown up. She died at Boston, Dec. 25th, 1711, in the 74th year of her age; and was buried by her parents.

3. Mr. Preserved Clap was born Nov. 23d, 1643. He was a good instrument and a great blessing to the town of Northampton where he lived. He was captain of the town, and their representative in the general court, and ruling elder in the church. He married Miss Sarah Newbery of Windsor. They had seven children that lived to be grown up. He died at Northampton, Sept. 20th, 1720, aged about 77 years.

4. Mr. Hopestill Clap was born Nov. 6, 1647. He was a very gracious man, endowed with a great measure of meekness and patience; studied and practised those things that made for peace. He was first a deacon of the church of Dorchester, where he lived; and afterwards, in the year 1709, he was chosen and ordained a ruling elder in the same church: he represented the town in the general court for the space of fifteen years. He was much honoured and respected by those that had a value for vital piety. He married Miss Susanna Swift. They had two sons and four daughters that lived to be grown up. One of his sons died a young man, the other is now living in Dorchester. Elder Hopestill Clap died at Dorchester, Sept. 2d, 1719, in the 72d year of his age. Upon his grave stone is written by his pastor as follows,

His dust waits till the jubilee:
Shall then shine brighter than the sky;

Shall meet and join to part no more,
His soul that's glorified before.
Pastors and churches happy be,
With ruling elders, such as he:
Present useful, absent wanted;
Liv'd desired, died lamented.

5. Miss Wait Clap was born March 17th, 1649. She was a godly woman, following the good example of her parents. She often spake of that charge which her father left his children, viz. *Never to spend any time in idleness*; and practised accordingly, in a very observable manner. She married Mr. Jonathan Simpson of Charlestown. They had but two children, one son and one daughter, that lived to be grown up. She lived a widow about twelve years, and died at Boston, in the house that her father and mother lived and died in, May 3d, 1717, in the 69th year of her age, and was buried near her parents.

6. Mr. Desire Clap was born October 17th, 1652. He lived in Dorchester, was a sober, religious man. He married Miss Sarah Pond: they had four children that lived to be grown up, one son and three daughters. In his old age he buried his first wife, and married again to Mrs. Deborah Smith of Boston, with whom he went to live; and there he died in December 1717, in the 66th year of his age, and was interred near his relations.

Thus God was pleased to bless this pious family, and make them blessings in their day and generation. They have all of them finished their pilgrimage in this world, and are gathered to their fathers, and entered into the rest that remains for the people of God. Leaving behind them their good names, and their bright examples of piety and virtue. Divers also of the grand-children are removed by death.

May the blessings of these godly ancestors rest upon their posterity, even unto the latest generations: and may their posterity put themselves in the way to inherit those blessings, by continuing stedfast in the covenant of

their God, under which their ancestors have brought them; and by walking in, and cleaving to, the good ways of their forefathers, treading in their steps and making good their ground.

Capt. Clap had one brother, and two sisters with their husbands, that upon his advice and encouragement, afterwards came over and settled themselves here in Dorchester. His brother Edward Clap was a godly man, a deacon of the church of Dorchester, as two of his grandsons have been since. His sisters were the wives of Mr. George Weeks and Mr. Nicholas Clap, religious families.

Deut. vii. 9. *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations.*

JAMES BLAKE, Jun.

AT some future time will be published, by way of Appendix, a complete genealogy of the descendants, brought down to the date of its publishment. *Note by the Publisher.*